

VEL
E

Christian Science Sentinel

April 3, 1978

Vol. 80, No. 14

50¢

"What I say unto you I say unto all, WATCH



THE UNLIMITED WHOLENESS OF MAN

BREAKING THROUGH DEBT
AN INTRODUCTORY WORD ABOUT HEALING

- 521 **The wisdom and power of meekness** Jack Edward Foss
 524 **The Mind of Christ** Hilda Mabel Sayers
 527 **An introduction to Christian Science**
A word about healing Arthur Christian Weick
 529 **Breaking through debt** Edwin G. Leever
 532 **Let! Let! (Poem)** Myra Reid
 533 **Knowing—really *knowing*—the truth** Judith Ann Hardy
 536 **The unlimited wholeness of man** Thelma Arnold

FOR YOUNG PEOPLE

- 538 **Do it!** Brian Donald Webster

EDITORIALS

- 541 **The new perception of reality**
 543 **Do you hear God's voice?**

TESTIMONIES AND FEATURES

- 547 **Testimonies of Christian Science Healing**
 556 **Christian Science Lectures**

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel. Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

Christian Science Sentinel®

Marca Registrada

“What I say unto you I say unto all, WATCH.” Jesus

The wisdom and power of meekness

JACK EDWARD FOSS

It may seem paradoxical that meekness should be the key to an understanding of God's power and an ability to reflect that healing and regenerative power. Yet meekness is the way taught by Jesus—one of the primary lessons to be learned from his words and works.

We are, in reality, ideas of the divine Mind, God. There is no other creative source or power to have an input in our formation or existence. We are God's and His alone. As His reflections we have no being or substance but Mind, Spirit. God is the only Ego. He establishes forever all identities and relationships. As the gospel writer said, “All things were made by him; and without him was not any thing made that was made.”¹

Realization of these truths revealed in Christian Science brings a comforting sense of God's governance, an understanding that we are known, loved, and cared for by the source of our

being. And at the same time we are brought closer to an understanding of the humility Jesus expressed when he said: "My Father is greater than I"² and "I can of mine own self do nothing."³

The human tendency to self-aggrandizement is rebuked by Jesus in his parable of the wedding feast. Here he makes it clear that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."⁴

We need to learn this lesson if we would realize God's presence and feel the impulsion of His power in our lives. The surrender of human will to the divine is the beginning of wisdom. Meekness and humility, patient prayer and trust in its efficacy, dissolve the pride of human power that would prevent us from knowing the pure good wrought by the only real power, divine Love.

"Christ is meekness and Truth enthroned," Mary Baker Eddy, the Discoverer and Founder of Christian Science, tells us. And she later adds, "The little that I have accomplished has all been done through love,—self-forgetful, patient, unfaltering tenderness."⁵

Knowledge of Truth, God, is humbling, because Truth has no need of exalting itself. Truth understands its own primacy and allness. Christ Jesus exemplified Truth in his life and ministry, and the gospel records provide us with a clear picture of his Truth-inspired actions and their effects in the human realm. He was the essence of magnanimity. He was loving, confident, patient, forgiving, and forbearing. And he did not exploit or intimidate others in order to gain personal advantage. Although he washed his disciples' feet as a servant, they acknowledged him as Lord and Master.

Our humble recognition of the all-power of Truth frees us from the belief that there is ever a need to dominate persons or situations by human will, physical force, or psychological manipulation. Realization that God governs man, that He is in command of every situation, frees us from being dominated by fears that would in turn cause us to attempt the personal control or domination of others.

To the degree that we learn to understand and love God,

Truth, the accessibility of His power is revealed, and we are able to perceive its relevance and demonstrate its efficacy in situations of human need. The demonstration of this power identified Jesus as the Christ, the exemplar of Truth to mankind. Our ability to obey his commands and emulate his works identifies us as students and practitioners of the Science he taught—the Science of Truth, or Christian Science.

The nature of this divine power is wholly benign. Attempts to use it in any other direction—for selfish or exploitative purposes—depart from Science and are self-defeating. Mrs. Eddy points out: "Right alone is irresistible, permanent, eternal. Remember that human pride forfeits spiritual power, and either vacillating good or self-assertive error dies of its own elements." ⁶

Meekness involves self-abnegation, a joyful willingness and ability to forget self in the service of others, but not self-abasement. If meekness is sincere, arising from love of God, from adherence to Principle, it can only strengthen us. There is, in fact, a boldness that accompanies true meekness, and this derives from the purity and innocence of the meek.

Was not David, the youngest of his father's sons, also the boldest of them? And didn't the prophet Samuel perceive royal qualities shining through the shepherd-boy who had to be summoned from the fields into his presence? Samuel's inspired perception was certainly vindicated in the career of David, whose courage as a youth seemed to be in proportion to his innocence and his faith in God's ability to deliver from every danger not only himself and his flock but the nation of Israel.

David's conviction that he could face and defeat an enemy who produced abject fear in experienced men of war, came from the boldness that arises from meekness and the purity of thought that adheres faithfully to Principle. He accepted the challenge of Goliath because he considered it his duty as a servant of the God of Israel and King Saul. David's confidence, not in himself, nor in the armor offered by his king, but in the power and justice of God, is shown in his answer to the Philistine champion: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand." ⁷

David's rejection of Saul's armor points to the wisdom of humility, which knows that the trappings of power cannot strengthen a man as much as his own conviction that he is acting in obedience to a just and righteous God. Any power that seeks to rule by fear or by methods of terror is vulnerable to challenge and exposure by the genuine power that derives from God, divine Principle. Our need is to endeavor with all meekness to align our thought firmly with this Principle and to act with the courage and boldness demanded by such conviction. To the degree that we do this our individual consciousness and the world we perceive will cease to be arenas for destructive contests between rival powers. Peace will no longer be defined as an interlude between conflicts but will be the everlasting peace of God.

¹ John 1:3; ² 14:28; ³ 5:30; ⁴ Luke 14:11; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 247; ⁶ *Miscellaneous Writings*, p. 268; ⁷ 1 Sam. 17:45, 46.

“ . . . infinite Mind controlling all in . . . harmony ”

The Mind of Christ

HILDA MABEL SAYERS

Christ Jesus, the great Exemplar of the power of God, good, thoroughly understood God to be the one and only Mind. In declaring that he could of himself do nothing, he claimed no other mind as his own. He said, “I speak to the world those things which I have heard of him,”¹ and it is recorded that the people were amazed, “for he taught them as one that had authority.”² His humble reliance on God as the only Mind or Ego and his faithful obedience were the basis of his demonstration of God's law.

Mind, one of the seven synonyms used in Christian Science for

God, is the first and only cause. Infinite Mind is not, and cannot be, confined in a material body but is expressed in its effect or idea, spiritual man. This divine consciousness Jesus knew to be his and ours as God's reflection. He denounced its supposed opposite, the devil, or carnal mind, saying, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."³

Many years ago I was walking one day through a lovely English woodland, carpeted with large primroses and violets. As I paused to look at the upturned faces of these flowers, I questioned: How is it that I see them as so beautiful and perfect? Immediately the answer came: It is because of the purity I see in them. These flowers are symbols of beautiful, pure thoughts of the one Mind, God. They are reminders to me to acknowledge the one infinite Mind controlling all in perfect harmony.

As a spiritual idea in the realm of Mind, man does not have a mind of his own. As God's image, he reflects the intelligence of Mind, the purity and perfection of this First Cause. His vision is clear; he sees through the lens of Love, and as Mrs. Eddy, our revered Leader, tells us, "Love never loses sight of loveliness."⁴ This is the truth that comes to dispel the false, discordant beliefs of material sense, replacing them with Mind's knowledge of the beauty and perfection of its own selfhood, reflected in all its creation.

Mrs. Eddy begins her definition of Mind: "The only I, or Us."⁵ When we are willing to let go of the belief that we are separated from God, having a mind of our own, we will begin to understand the allness of the one Mind and will experience the harmony of our true being. Mind is in sure control of the universe, and our demonstration of this spiritual supremacy is certain as we surrender mortal thinking for the thoughts of the one real Mind, God. He brings us the inspiration we need. When we perceive beauty and purity even in a flower, we are perceiving something of the Christ.

What if one were to feel, "I have tried so hard to realize the truth of God and man, but my problem still remains." All the while we are trying so hard, are we binding ourselves with the belief that we are mortals, having a problem to be solved? Our knowing of the truth—as it simply reflects Mind's know-

ing—is effortless. As we become still and wait on God, we will hear the Christ, voicing Mind's all-powerful, healing truth. Our acceptance of this fact will surely manifest itself in healing.

Just as I was about to return home from a short holiday, I became very unwell. During the first half of the journey I tried to hold to the truths I had learned, but the condition did not yield. Then I realized that I had been trying hard to do the knowing from a merely human point of view, instead of listening. Humbly I turned to God; like a light, a passage from that week's Lesson-Sermon in the *Christian Science Quarterly* came clearly to me: "Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not."⁶ These words of Mrs. Eddy's immediately uncovered the mistake. I had been treating myself as a sick mortal and had doubted and feared that the healing might not come by the time I reached home. The passage also brought the conviction that all was well right then. All feeling of nausea left me. I had heard Mind's all-powerful knowing, had glimpsed the truth of being, and I was well.

Whether it be sickness, sorrow, lack, or any other form of discord that seems to hide harmony from us, we will find freedom when we refuse to accept the suggestions of mortal mind and instead listen to and trust the thoughts that come to us from God. Every such individual demonstration of the control of Mind does in some measure aid the world toward the healing realization of the spiritual fact that Mind is "the only I, or Us."

¹ John 8:26; ² Mark 1:22; ³ John 8:44; ⁴ *Science and Health with Key to the Scriptures*, p. 248; ⁵ *ibid.*, p. 591; ⁶ *ibid.*, p. 495.

AN INTRODUCTION TO CHRISTIAN SCIENCE

A WORD ABOUT HEALING

ARTHUR CHRISTIAN WEICK

[First of a series of three articles]

Christ Jesus regarded healing by spiritual means as a necessary evidence of one's understanding of his teachings. He commanded his followers to heal the sick, and they did. Only later did Christians digress, placing their faith more and more in material remedies. Since 1866, however, Christian Science has with consistent results restored the method of spiritual healing practiced by Jesus.

This Science gives a broad meaning to the word "healing," extending it to include the cure of anything that would adversely affect one bodily or mentally—for example, addiction to drugs, smoking, and alcoholic beverages. It frees from immorality and from troubles of every kind, including money and relationship worries.

The purpose of Christian Science is to spiritualize human life with the understanding of Truth and Love, which Jesus exemplified. The Christian Scientist's entire experience is benefited by this spiritual way of thinking, and physical healing is one small part of the benefit.

Nevertheless, this movement has received much of its impetus from the loyalty of members who were healed after they had been given up as incurable. Having turned to Christian Science treatment as a last resort, they were restored to healthful, useful lives. *The Christian Science Journal*, *Christian Science Sentinel*, and *The Herald of Christian Science* contain documented examples of such healings, as does the book *A Century of Christian Science Healing*—all of which are available at Christian Science Reading Rooms.

A question people often ask is: *How* does this Science heal?

Through prayer. Through knowing and doing God's will. Through denying evil's validity.

There is no record that Jesus or his disciples ever used or advocated drugs for healing anyone. They used spiritual means alone, and Christian Science follows their example. Christian Scientists have great respect for physicians of integrity; they prefer healing by spiritual means not only because of greater confidence in its efficacy and its unchanging divine Principle but also because this Science leaves the patient in better condition mentally and morally as well as physically. To a Christian Scientist, healing is evidence of spiritual uplift. Spirituality is the cause; healing, the effect.

Physical diseases are the effects of mental causes, which Christian Science corrects. Because God, good, is really the only cause, any other cause is actually without reality. In this light, physicians are seen to be dealing primarily not with causes but with effects.

Practitioners listed in the *Journal* are available to help people in need, and a complete explanation of Christian Science healing is available in the textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. Reading this book has healed many. Mrs. Eddy writes: "Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science."¹

"Ye shall know the truth," Jesus said, "and the truth shall make you free."² This is the process by which Christian Science relieves the human mind of erroneous mortal beliefs and fear and replaces them with sound, spiritual facts. Physical and mental ailments are healed as false beliefs are replaced by an understanding of God's allness and the present perfection of His man—the spiritual man, our actual selfhood.

¹ *Science and Health*, p. 147; ² John 8:32.

Breaking through debt

EDWIN G. LEEVER

You take a look at your bills and another at your bank balance. The totals don't even come close. What do you do? Try to figure out again who gets paid this time? Or decide it's time you quit putting up with indebtedness? The choice is yours.

Ponder this passage from the Bible: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"¹ Every yoke of bondage, including indebtedness, can be broken. The Apostle Paul reassures us that "God shall supply all your need according to his riches in glory by Christ Jesus."²

Christian Science teaches us that we don't have to tolerate lack, which is so often the main reason for indebtedness. We can heal it as we let God supply all our need. This doesn't mean we sit down and do nothing, waiting for a bonanza. Nor do we run merrily to the stores with all our credit cards, saying God will take care of everything.

Letting God supply our need requires that we wake up—spiritually. Mrs. Eddy helps us awake with this thought-provoking statement: "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives."³

Just glimpsing more clearly that man—our real, spiritual being—does have "all that God gives" starts breaking the mesmeric belief of lack. We're waking up "from this mortal dream" and seeing it is not man's nature to be pinched or impoverished. Man, the man we really are, "God's image, His idea, coexistent

with Him," has all that God gives, and God, who is infinite Spirit, gives all, impartially and continually.

We get into trouble when we mentally stay in this mortal dream and start looking to matter as the source of our finances, our capabilities, our opportunities, and our general well-being. We start with a finite, limited source and then wonder why we feel depleted so soon. But as we wake up and start acknowledging infinite Spirit as the only source of real supply, we're breaking the bonds that impoverish us and lead us into indebtedness. We're letting God's law take over in our lives. We'll see we do have all we need—in abundance. And we'll be led to do the right thing in starting to clear up any present indebtedness.

Infinite Spirit cannot be shackled in any way, cannot be curtailed or restricted in any direction, because Spirit is not in matter. Neither is Spirit dependent on matter. Nor is Spirit affected by matter parading as law in our consciousness. Since man is made in God's likeness, he is not in matter either. Nor is man touched by any material law of supply and demand, cyclical stock market fluctuations, or hard times. Man is spiritual, at one with His creator, infinite Spirit, and so is forever abundantly supplied with all good.

What is some of this good that God gives? It includes unceasing joy, real fulfillment, inner peace, unlimited opportunity, and perpetual usefulness.

Man lives, moves, and dwells only in God's kingdom. He is not dependent on or limited by upbringing, education, race, nationality, heredity, or a history of never having quite enough. Man is continually supplied with all good because his good is based not on perishable matter but on spiritual substance, which is inexhaustible and complete.

Realizing this and accepting it to be true break the hold poverty has on us. We discover more of our God-given capabilities and talents. We find ways to improve them and use them. We become more responsive to divine wisdom to do what's right. We express more alertness and resourcefulness. We no longer are mesmerized into believing that our sustenance is limited to a single piece of paper called a paycheck or a retirement check. We look to infinite Spirit alone as the source of our supply.

Such spiritual awakening doesn't leave us out in the cold, suffering lack, limitation, and mounting indebtedness. It opens the door for wonderful, progressive, and spiritually enriching experiences to become part of our lives. It enables us to see our needs abundantly provided for, often in ways we had never even considered.

A number of years ago my wife and I made a list of all the ways our daily supplies had come to us over a certain lean period of time. The list went on for pages. Our regular income had slowed down to a mere trickle, but we steadfastly refused to limit the channels through which good could come to us. And it came pouring in.

During this time we were praying, primarily to understand better the ever-presence and ever-availability of God's goodness. And then we put this prayer into action by starting to express more love and kindness toward others, learning to share unselfishly what we had, being grateful, and giving of ourselves. Christ Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."⁴

So if we feel we need more funds, we might look around our homes and our churches, our neighborhood and our community, to see what more we can do to help others. Discovering the joy of unselfishly serving others opens our thought to unlimited supply. We begin valuing more the good in others and the good they are doing. For example, do we value the work of a practitioner enough, or do we put that account way down in the stack of unpaid bills with: "The practitioner will understand. He doesn't really need the money anyway." Could be. But how much are we valuing the help and healing received? As much as we do the work of an attorney or a plumber, or any other professional person?

Are we valuing first things first in our lives—our own spiritual progress, our understanding of God as All-in-all, our active participation in church, our supporting and subscribing to the periodicals, our whole, improved attitude toward life itself? If this is what we're doing, then we're gaining a better grasp of what real substance is all about. We'll no longer be in bondage

to debt, regardless of our current job or economic situation. And such enlightenment and understanding on our part will help destroy this universal belief of rising indebtedness not only in our lives but also in the lives of others.

We no more have to sit by and accept indebtedness than we have to sit by and accept sickness. Both can be healed. We have scriptural promise that man has the divine right to be free of all bondage: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." ⁵ How grateful we can be that God is supreme in every phase of our daily lives. Know that He is in yours and that He does "supply all your need" abundantly.

¹ Isa. 58:6; ² Phil. 4:19; ³ *The First Church of Christ, Scientist, and Miscellany*, p. 5; ⁴ Luke 6:38; ⁵ Isa. 58:11.

Let! Let!

*"Let this mind be in you,
which was also in Christ Jesus."* ¹

So said Paul.

Was this spoken for me, too?

Must I *let* it be in me?

Is my permission needed?

If so, with all my heart I grant it.

No mortal hindrance has the power to delay,

No mortal sense can bar the way.

And now, I know! God's presence—Mind—is with me.

I *let* it be.

Enfolding, governing, annulling all my fear,

I only had to let it in

To set me free!

MYRA REID

¹ Phil. 2:5.

Knowing— really *knowing*— the truth

JUDITH ANN HARDY

“Know the truth.” Those were the last words of the Christian Science practitioner I had called for treatment through prayer. First he comforted me with assurances of divine Love’s uninterrupted care. Then he assured me he would pray for me immediately. Finally, he made this one request—that I know the truth.

Know the truth. It sounded easy enough. So I took the Bible, and *Science and Health* by Mrs. Eddy (which I admit were a little dusty) and began going over the passages that had helped me as a child—the Lord’s Prayer, the definitions of God and man in the Glossary of *Science and Health*, the ninety-first and twenty-third Psalms, and others. But several hours later, instead of feeling better, I was worse.

“It didn’t work” was my first thought. I was tempted to just give up and try to get some sleep instead, when again came the directive even more strongly: *know the truth*. Then as a bright light Jesus’ promise came to thought: “Ye shall know the truth, and the truth shall make you free.”¹ I realized that this promise was also a command. And that I might as well obey it right now. I had to be honest, so I asked myself, Am I knowing—really *knowing*—the truth I have been reading, or am I merely going over it and saying the truth? And what exactly is the truth that I am to know?

“The kingdom of God is at hand,”² taught Jesus. And every one of his healing works demonstrated that truth. Jesus’ healings proved the omnipotence and supremacy of God’s harmonious government, when discord seemed so real to others, so enslaving. Jesus continually assured his followers of divine

Love's perfect will for man: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."³ This surely was the truth I could and should be knowing.

But how do I *know* that I know something? I asked myself. The answer came, I know what's true if I'm unshakably sure of it. For instance, I'm certain of my name. If someone insisted my name was Barbara, I wouldn't be the least bit unsure that my name was still Judy. I saw that I could, should, and had every right to be just as sure of my true and only selfhood as the perfect expression of perfect God, despite any insistence of the material senses that I was a sick mortal. And what greater authority did I need that I was actually perfect than the assurance of God's love for man, proved unmistakably by Jesus' healing works as well as by the hundreds of Christian Science healings I had read about, experienced, or witnessed?

But how could I know this truth of present perfection, while so impressed with pain and sickness? I couldn't know it by clinging to the false evidence of pain and sickness and doubting the truth of present harmony. I needed to accept and cling to the truth until these illusions no longer impressed me. It became increasingly clear to me that there's just one way to be certain of the truth, and that is to start with the perfection of God and man—and hold thought there.

"There is but one way to heaven, harmony," Mrs. Eddy tells us, "and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."⁴ I knew that as long as I was considering myself a mortal—sick or well—I had more "closeting" to do. Christ Jesus taught his disciples, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."⁵ Referring to Jesus' statement, Mrs. Eddy writes, "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love." And further along on that page she says: "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In

the quiet sanctuary of earnest longings, we must deny sin and plead God's allness."⁶

With the fact of God's allness and of man as God's effortless expression established firmly in thought, I began to deny—and with newfound authority, too—every argument opposed to this spiritual fact. I denied that I was a mortal, sick or well, composed of and controlled by matter; that I could possibly experience anything unlike good; that there could possibly be any power opposed to divine Mind to hypnotize me into believing I could be conscious of anything other than harmony—into believing I had to make the truth true. I firmly claimed divine Mind as my Mind, the only Mind of man, and denied the misconception that there could be any other consciousness. I continued to reject all ungodlike thoughts disguised as my thoughts.

When finally I could answer yes to the question "Am I knowing the truth so I am positive of it, no matter how forcefully the material senses show otherwise?" and yes to the question "Do I trust this truth to destroy all evidence of disharmony?" then I knew my work was done. I was knowing the truth as surely as I knew my own name. I awoke the next morning entirely well, even more thankful for the lesson learned than for the physical healing.

Sooner or later we'll all prove the truth of Jesus' command, "Ye shall know the truth, and the truth shall make you free." We can begin now to know—really *know*—the truth, and be free.

¹ John 8:32; ² Mark 1:15; ³ Luke 12:32; ⁴ *Science and Health*, p. 242; ⁵ Matt. 6:6; ⁶ *Science and Health*, p. 15.

*The wisdom that is from above is first pure,
then peaceable, gentle,
and easy to be intreated,
full of mercy and good fruits,
without partiality, and without hypocrisy.
And the fruit of righteousness is sown in peace
of them that make peace.*

James 3:17, 18

The unlimited wholeness of man

THELMA ARNOLD

Unlimited wholeness! What a revelation! Think of it—man created in God's image, whole, perfect, complete, without decay or deterioration, unlimited in all good! God is All, infinite Spirit, and man reflects this allness, wholeness.

All of God's creation is spiritual, sound, intact, and needs nothing added or taken away. Man is abundantly supplied with health and vitality; his activity is harmonious and permanent. Infinite spiritual substance belongs to man, but not even a speck, shade, or shadow of materiality can touch the spiritual idea of God.

The wholeness of God is revealed through His Word, so we need to know the Word of God, the Word of Truth. A New Testament epistle tells us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."¹ The good that comes to us, including healing, comes through the acknowledgment and understanding of God's Word and through obedience to it.

If you seem to be experiencing disease or any other form of limitation, it's just a false, material suggestion, Christian Science reveals. If in fear you have consulted a doctor and taken tests that have been confirmed by X rays showing deterioration, even if the belief is one considered medically incurable, it's nothing but a human diagnosis, and as such it rests on a human concept rather than divine reality. God does heal—and He alone, for only Truth destroys falsehood. In the Christian Science textbook, *Science and Health*, Mrs. Eddy writes, "The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal."²

There is no broken relationship between God and man. As the reflection of Spirit, man is never separated from infinite good. Perfection, spiritual wholeness, is man's birthright; God holds man ever intact. Because there is no destructive action in God, no decay in Spirit, there can be none in Spirit's likeness—none anywhere, for God is All.

When we turn to God with confidence and listen to His Word, humbly accepting the truth in our hearts and desiring to live it by expressing more divine intelligence and love, we are healed.

The battle is not with flesh and blood, with matter, but with the *belief* in matter, with the belief that Spirit is not All—in other words, with the belief that man is material and such things as disease can happen. But we can know that because Spirit, God, is not trapped in a mortal body, God's idea, man, cannot be trapped. We can rise above mortal, material belief and behold the glory of infinite Spirit and the changeless perfection of His spiritual creation. James tells us, "Be ye doers of the word, and not hearers only, deceiving your own selves."³

To experience healing, we must also cast out self-pity, resentment, and criticism. And we do this by again affirming and understanding the unlimited wholeness of good, God; for resentment, self-pity, and the like are then recognized as unreal. We can remember that God always hears us when we turn to Him humbly with a desire to obey Him.

Just think! Man's perfection is absolute, entire! Nothing can change that. And we can *prove* this truth in obedience to Christ Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁴

¹ II Tim. 2:15; ² *Science and Health*, p. 273; ³ James 1:22; ⁴ Matt. 5:48.

Do it!

Brian Donald Webster



I once watched a typical Christian Science healing evolve right under my feet. I was part of a mountain-climbing party doing some climbing on a sheer rock face of several hundred vertical feet. At three different places on the face of the rock we had to regroup. Then a single climber led the next “pitch,” trailing a rope behind him that would be used to stop him in the case of a

fall, and that he would use to help protect the climbers following him.

Finally the leader climbed the last pitch and reached the summit, where he quickly readied himself to help the climber who was to follow him. I was that climber.

I followed as best I could the path the leader had chosen, since it had already proved to be successful. As I neared the summit my confidence swelled, and I felt sure I had succeeded in making it to the top. But as I got to within twenty feet of the summit I saw that I still faced the most challenging obstacle of the whole climb. It was a gentle overhang—probably the most difficult obstacle for any rock-climber—and it loomed ominously in my fear-filled thoughts. My lead climber was out of sight and I felt terribly alone. Instinctively I clung to my present handholds, and then I slowly turned around to see what was behind me—or in this case what wasn't—and my fears mounted even more as I glanced down several hundred feet of sheer granite. There was no choice. I simply had to climb up.

I cried out to my lead climber for advice, and the reply was just what I suspected. He said, "You just have to let go . . . and do it!" I was clutching the rock tighter, and now he was telling me to let go! I could have fought the advice, but it would have only prolonged the inevitable. I couldn't turn back.

Looking up, I saw a handhold that was just out of reach. This seemed to be my only possibility. So, resolutely putting aside my fears and feelings of limitation, I let go and literally jumped up to that handhold, grasped it, and then pulled myself to the summit. What greeted me on top was the warm smile of my fellow climber and the most beautiful view of the surrounding countryside. I felt as all mountain climbers do when they reach new heights and see new horizons. My whole spirit was uplifted.

This isn't unlike a healing in Christian Science. Material obstacles such as illness, lack of a job or finances, discord between ourselves and others, may all appear to be insurmountable at times, looming ominously in our consciousness. But they can be handled in the same way that this rock was climbed.

When we're first faced with a problem, it often seems easier to cling to human beliefs. These beliefs could be so-called laws of

health or theories about limited employment or other limiting theories. But man, as God made him—perfect, free, expressing all good and constantly supplied with it—dwells in the realm of God, good, and he is untouched by illegitimate material laws. These laws simply don't exist in the realm of Love, and we can claim our true status, the real manhood demonstrated by Jesus. Paul said, "Ye are all the children of God by faith in Christ Jesus."¹ This is the basis of Christianly scientific healing.

I reached a point while climbing the rock where I had only one practical direction to go. This is exactly how it is in any demonstration of Christian Science. We are daily faced with challenges and decisions. Sometimes our former positions or footholds seem so safe and secure that we are tempted to pass up progress because of laziness or fear of failure. But we will be faced with this same challenge, though perhaps in a different form, again and again until it is finally met successfully.

Confronting each experience on a Christianly scientific basis, we can be assured of success. We do this by gaining a better understanding of God and man's relation to Him. And Mrs. Eddy says in *Science and Health*, "In Christian Science there is never a retrograde step, never a return to positions outgrown."² Spiritual growth is inevitable and inspires more growth. Each new level of understanding becomes a new foothold from which we can reach farther. This means that we build on each experience. Mrs. Eddy states, "Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged."³

To make progress we must begin to leave behind our beliefs in material laws and limitations. Sometimes this means sacrificing something that we cherish very much—for example, our plan for a particular job or event, or our preconceived notions of how a healing will take place. But we must be willing to leave all for Christ, just as Christ Jesus said: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!"⁴ We can't bring the burden of false trusts with us in our struggle for spiritual growth. When we let go of our selfish wants, we can leap fearlessly into the arms of Love. When this is done, we have climbed the heights of healing.

¹ Gal. 3:26; ² *Science and Health*, p. 74; ³ *ibid.*, p. 265; ⁴ Mark 10:24.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

The new perception of reality

A gallery with a retrospective exhibition of work by an artist who has been very influential for twenty years We'd read about the show, and walked in. The paintings turned upside down many traditional notions of art. Yes, very modern, I thought. Why "modern"?

From my own question I realized how much "modern" suggests challenge to old values and world views. Many new perceptions have emerged in the past century. They have stimulated and colored politics, the arts, religion, natural sciences, and more.

But of all the flowering new perceptions, the most significant is Mary Baker Eddy's, as expressed in Christian Science. Here's a straight-to-the-point instance from one of her shorter writings: "The scientific man and his Maker are here; and you would be none other than this man, if you would subordinate the fleshly perceptions to the spiritual sense and source of being."¹

To just about all mankind, this is revolutionary. Why have this "scientific man and his Maker" not been more visible? Because we've not been willing enough to turn to spiritual intelligence and subordinate what the mortal senses are seeing. Or we have not known how.

Spiritual intelligence makes us able and willing to reason in a Christianly metaphysical way—to think beyond matter and the physical environment of mortals. It is intelligence knowing the allness of Spirit, having its roots in Spirit. We find it through studying the Bible plus the several works of Mary Baker Eddy. And through prayer informed by this study we touch the perception of reality. We find such perception

to be true. It is demonstrable in human life *because* it is true.

How can we get our perception on a rocklike basis? One useful fact is this—"the scientific man" is not only unwilling to misperceive spiritual reality but is incapable of doing so. Man, as God's reflection, can't think of himself as ailing, aging, hating or hated, or failing. It's a mortal—*unscientific* man—that admits mortal identity.

God, or Mind, is all-seeing—the source of all perception. When we believe we perceive disaster or disease, then we've admitted the sham perception of the mortal senses. What Mind perceives is good because Mind perceives its own endless and superb being. There is nothing else to perceive.

The perceptions of modern psychology, psychoanalysis—the works of Freud and of his revisers—have generated great interest in the human psyche, consciousness, brain. Here, the Christian Science perception of reality thoroughly clarifies. This perception may seem abstract, but it is made concrete in Christian Science healing.

Authentic mental practice and healing are based in Science on the concept of one Mind and man as Mind's idea. Christian Science explains why any success of mental practices resting on different bases is only temporary. "Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent," Mrs. Eddy writes. "This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities." ²

What an original perception of brain!—"a mortal consolidation of material mentality and its suppositional activities." This slashes right through the tangle of mortal theories relating to behavior and to mental health. And it leads to a major breakout from the finity that is part and parcel of brain-reasoning. The source of all consciousness and being is God. True consciousness and being are not to be found outside their source.

The perceptions—the deep spiritual teachings—of Christian metaphysics offer not merely promise but fulfillment. They tell not merely of approaching good but of immanent good. They invite us not merely to healing but to health: wholeness. They

hand to us not just progressive improvement but the present consciousness of perfection.

Mortal thought presents obsolete perceptions—a whole jungle of false assumptions about being. Can we prove their falsity? Yes. But we don't simply drift into the needed spiritual understanding. This takes prayer and study, spiritual and ethical growth, patience, vision, persistence, intuition. For the Truth-seeker at the very beginning, it is like traveling overnight, by train, into a strange country. Peering through a window, we see the first weak rays of dawn giving only the merest hint of what the region is like. But dawn doesn't last forever. Soon the sun reveals the delights of landscape and village.

Part of the reason the Bible has been so durable is that it records the perceptions—and the accompanying works—of many spiritual giants, the greatest being Christ Jesus. His apprehension of the real nature of God and man was ideal, and he proved it in the healings he brought about. The Science of Christianity is the new/old perception of reality. There is nothing like it. And nothing more is needed.

GEOFFREY J. BARRATT

¹ *Unity of Good*, p. 46; ² *Science and Health with Key to the Scriptures*, p. 185.

Do you hear God's voice?

Some people say it is their conscience speaking, or perhaps intuition. Others, who have simple faith in God, think it is His voice they hear telling them what to do. But whatever explanation they have for the phenomenon, there are many thoughtful people who are convinced they frequently get helpful—even specific—guidance from a wise and loving power beyond their own human selves. And even though the message comes silently in the secrecy of their inmost thought, it has as much impact on them as if it had been spoken “as when a lion roareth.”¹

The Bible contains many accounts of God's voice being heard and changing the course of someone's life. During a time of famine the word of God came to Elijah saying, “Arise, get thee

to Zarephath, . . . behold, I have commanded a widow woman there to sustain thee.”² Elijah immediately responded, and not only his own life, but the woman’s and her son’s were saved.

Centuries later, Saul of Tarsus, even while he was “breathing out threatenings and slaughter”³ against Christ Jesus’ disciples, was dramatically converted to Christianity when he heard a voice reproaching and instructing him. Thereafter, his services to the cause of Christianity were incalculable. Christians throughout the ages have been inspired by his teaching.

And today many can cite instances when thoughts have come to them unexpectedly, bringing the answer to some vexatious question. Or when they have turned consciously and humbly for help to divine power and, in a flash of enlightenment, have received dependable guidance. The possibility of getting precise direction from God in regard to the handling of human difficulties is in no way reduced in this present time. In fact, for those who understand the Science of spiritual being it is greater, because their approach to it is based on divine Principle and is no longer tentative.

Mrs. Eddy says in *Science and Health*, “The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.”⁴ People of Bible times occasionally sought God in quiet places where they could commune with Him uninterrupted. We too need periods of quiet prayer. Yet, knowing that God is Spirit and is everywhere, we may learn to hear His voice even through the noises of the city, and just as easily consult Him in the street or in the supermarket.

Here a question arises for the honest thinker: Since God is Spirit, and His creation is wholly spiritual, can He give direct advice on mundane matters, or even know advice is needed? Can we be guided by Him to go to a certain locality to get food, as Elijah was? There are no geographical charts in God’s kingdom. Or can we expect to hear Him persuade us of the truth, speaking in our own ancestral language, whatever that may be—Danish, Japanese, or, in the case of Saul of Tarsus, Aramaic? Or, if we have lost something, can we expect divine Mind to tell us to look, for instance, on the kitchen table?

The physical world is the dreamworld of mortal thought. It is

not the true universe of God, divine Mind, and God can no more know it and its problems than Truth can know error or light can know darkness. God creates and knows only the spiritual universe, and in that universe there are no problems to be overcome.

Yet experience proves that we can and do have the benefit of God's infallible guidance in the human dream, and Christian Science explains how. It shows that when human thought is uplifted to acknowledge the harmony of the divine universe, this Christly understanding operates as law in the world of belief. Discordant images of mortal thought yield to the harmony of true, spiritual being. Mortal fallibility and uncertainty, loss and confusion, fade as the truth of Mind's infallible, harmonious law of intelligence, order, and completeness is accepted as already operative and supreme. Then adjustment comes. Conditions improve in the human dream until belief in mortal discord is finally outgrown in full consciousness of eternal Truth.

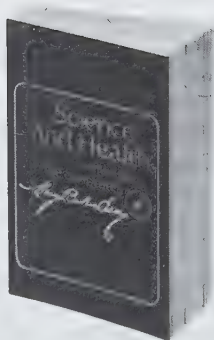
As we awaken, through God's power we glimpse that which is eternally true. This in turn brings a clear sense of right, which improves the conditions of the dream. The improvement may seem to come through God telling us to go to Zarephath or New York or London. Such direction is, in fact, not the actual voice of God instructing us how to rectify a human situation, but it is an echo in the human mind of the verities of divinity.

This scientific explanation of how God's guidance comes to us in no way weakens our trust in His power to direct us here and now. In fact, we can expect more evidence of God's influence for good in our human affairs as we recognize His law of harmony and respond to it. Mrs. Eddy says, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual."⁵

To the divine Mind there is no physical realm and no discord; all is spiritual and harmonious. But we will surely find that as we acknowledge these truths and know God's law of harmony to be universally operative, our questions will increasingly be answered, our human problems resolved.

NAOMI PRICE

¹ Rev. 10:3; ² I Kings 17:9; ³ Acts 9:1; ⁴ *Science and Health*, p. 308; ⁵ *ibid.*, p. 427.



To be a Christian is a priceless heritage

All Christians love the Bible. To be a Christian is to cherish the inspired Bible stories of individuals who freely chose to love God and to follow only Him.

A true Christian loves the challenge of living the Golden Rule — of striving daily to obey the Ten Commandments and Jesus' Sermon on the Mount.

As a Christian, Mary Baker Eddy was a lifelong student of the Bible. In her book, *Science and Health with Key to the Scriptures*, she speaks of the spiritual laws she discovered in the Bible for the practice of Christian healing, and she shows how to put them to use in one's own daily life. *Science and Health* explains the message of the Bible in a practical, logical way.

You can get a copy of *Science and Health* at the Christian Science Reading Room near you. Or you can send direct today by enclosing \$3.00 plus \$.50 to cover mailing to:

Miss Frances C. Carlson, Publisher's Agent
One Norway Street, Boston, Massachusetts, U.S.A. 02115

Testimonies of Christian Science Healing

About thirty years ago I underwent surgery that left me in a weak, fearful, and nervous condition. I lost forty-five pounds of my normal weight in a few weeks. I stayed in bed most of the time. During this illness a friend brought me a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy, saying that if I'd read and study the book, it would help me.

I did try reading the book, but I felt I didn't understand what I read and lost interest in it. I put the book under the mattress under my pillow. It stayed there several weeks unread. One evening as I was feeling low in spirit, I decided to try again to read *Science and Health*. I turned to the first page of the Preface, which begins (p. vii), "To those leaning on the sustaining infinite, to-day is big with blessings." I thought, "Well, that sounds good." I read no further, but instead of hiding the book again, I walked over to a chest of drawers that was near the foot of my bed, put it on top of the chest, turned out the light, and went to sleep. That night about midnight, an inner voice awakened me, impelling me to get up and read *Science and Health*. I began to read Mrs. Eddy's words (pp. 193-194), "It has been demonstrated to me that Life is God and that the might of omnipotent Spirit shares not its strength with matter or with human will." Reading further on page 194, "When one's false belief is corrected, Truth sends a report of health over the body." I wish I could explain how free, unburdened, and well I felt afterward. I knew I was blessed through the reading of the words in the little book. I soon resumed my normal activity, including normal eating and driv-

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

ing my car. I also quickly gained my normal weight. I at once began the study of the Bible Lesson in the *Christian Science Quarterly* and have kept it up daily ever since. This healing led me to regular study and a deep love of Christian Science.

I have had many wonderful healings since this time. Some were slow, some were instantaneous. One of the instantaneous ones was the healing of a badly sprained ankle. I hobbled to the telephone to call a Christian Science practitioner. Among the things she said was that this is God's day! While I listened to her statements of the truth of man's spiritual state in God's likeness, the pain left me, and I walked away from the telephone with perfect ease—healed! I was overjoyed!

Recently I became nauseated. I began repeating “the scientific statement of being,” found in *Science and Health*, page 468. I realized our God is infinite good. In actuality there can be no opposition to this truth or to man's unity with God. Truth makes me free from dis-ease. Very soon I was free from pain and nausea.

I love Mrs. Eddy's words (*ibid.*, p. 152), “Truth has a healing effect, even when not fully understood,” and Christ Jesus' prayer to his Father for his disciples (John 17:17), “Sanctify them through thy truth: thy word is truth.”

My hope is that the readers of this testimony may be blessed as I have been blessed through the study of God's law found in the Bible, and the Principle and rules set forth in *Science and Health*.

“Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart” (Ps. 119:33, 34).

(Mrs.) ANNIE OLA HOBBY
Orlando, Florida



In *Science and Health* Mrs. Eddy asks (p. 254): “If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?” When a friend (through the Christ, Truth) strips off “error's disguise” for us, it is often a jolt, but it can be a much-needed and healing jolt.

During the 1950's I had a series of problems with an ear infection. Often I had the prayerful help of a Christian Science practitioner, and many times I tried to unsee this lie for myself. Temporary relief would come and the evidence fade, only to recur later with greater intensity.

At about this time, we were planning to visit friends who are Christian Scientists in a small town nearby, and one of these friends was entering the public practice of Christian Science healing. I wanted to ask her for help in Christian Science. The ear condition, with all of its discomforts, was very apparent. She agreed to help me through prayer, and yet after treatment there was no visible improvement or relief. At this point she declared that she didn't care if I believed the lie or not—it wasn't true to God, and she was not going to believe in it. The abruptness of her statement was jolting, as well as her uncharacteristic, and what struck me as totally unsympathetic, tone. For a moment I was hurt, and then I reasoned to myself if my friend is not going to believe it, and if I don't believe in it, what remains to make it real? I knew, despite the visible evidence, that I was healed.

For some time I quietly prayed to accept the healing wholeheartedly, and then, released and certain, I went out into the yard to tell my family about it. Within a very short while all sign of the infection disappeared and there has been no return of the condition in the many years since this occurred.

I am grateful for steady growth in spiritual understanding ultimating in many healings. We have had an instantaneous healing of tonsillitis; a healing of wasp stings that left no mark on our daughter; healing of a broken collarbone; and protection when our boy, as a baby, swallowed broken glass.

The backbone of this increased understanding and resultant healing is in class instruction, membership (with its many opportunities to serve) in a branch church, and Mother Church membership, the daily study of the Bible Lesson in the *Christian Science Quarterly*, and the help, when needed, of faithful practitioners.

(Mrs.) DOROTHY J. HOWIE
St. Paul, Minnesota

It is with joy and deep gratitude that I verify my wife's healing as she has related it. The ear infection never returned and the healing has been permanent.

I am happy to add my gratitude for Christian Science and for the many blessings, direction, and protection it has provided for our family through the years. I am extremely grateful for my healing of the smoking habit that took place over twenty-five years ago. The false attraction disappeared when I realized my desire to join a branch church was the real attraction. I have not had the desire to smoke since.

HARRY R. HOWIE



Speeding downhill on a toboggan was one of the fun things our family enjoyed together when I was a child. One day, while our snug little group was in descent, a youngster carrying a sled walked directly in front of our oncoming toboggan. There was no way to avoid him, and he was swept upward, coming down in such a way as to strike one of my brothers hard with his sled. The youngster was merely stunned, but we brought my brother home in an unconscious state. Mom cleaned his head wound and put my brother to bed, while Dad phoned a Christian Science practitioner for treatment through prayer.

There was never a doubt expressed among us that my brother would be his normal self again, although he was unconscious for over twenty-four hours. The activity in our home was subdued; a vigil was kept alternately by Mom and Dad at my brother's bedside. There was constant expectancy of healing. My brother regained consciousness, and within three days he was completely free of the effects of the injury and participating in his usual activities.

Among the members of the family, there was no anxiety or dread, and no debilitating sympathy. My brother had no need of a long period of convalescence, nor did he have any after-effect. Incidentally, there was no hesitation about our enjoying the toboggan again either.

There were seven in our family group, and it was common for us to ice-skate, toboggan, and ski in the winter and, during the other seasons, to follow long foot trails, cycle, swim, and actually spend a great deal of our leisure in joyous outdoor activities.

The daily proofs of God's all-encompassing care for His children are naturally accepted in a family where Christian Science is studied and practiced, for harmony is felt and the fear of misfortune is dispelled. The Bible assures us (Ps. 91:11), "He shall give his angels charge over thee, to keep thee in all thy ways."

As we keep our thoughts consciously united with God, good, it is not difficult to deny existence to any undesirable condition conjured up by evil. Indeed, evil comes to be known as merely a *belief* in the absence of good.

It is not difficult to conceive that God is all-powerful, ever present, and all-knowledgeable. Christians usually agree to this concept of God. The speculation would seem to be in understanding our relationship to this all-loving Being. Christian Science explains that we are not only His children, but His expression. God is the giver of all good, and man, as the receiver, is actually dependent on his Maker.

Paul tells us to be discriminating in our thinking when he says (Phil. 4:8): "Whatsoever things are true, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." When we follow Paul's bidding, we are prepared to stand fast against the encroachment of evil presentments.

One winter afternoon, I was driving a carload of happy ten-year-olds, who were anticipating a party in the next town. Suddenly we were confronted with a terrifying picture. A car had just skidded, ending sidewise across the two lanes. We could see the occupants jumping out of their car when our car was approaching.

In the same instant that the components for a disaster were presented to me, I felt God's presence and care. There was no fear in my consciousness. The result was that my car came to a gentle stop without skidding, barely an inch from the car from which the passengers had disembarked. At the rate of speed we

were moving, it would have appeared impossible for my car to stop on the ice in that short distance. (This was the only spot of ice on the road.)

It is our prerogative to accept or reject a situation as a part of our lives. The knowledge of God as ever-present Love combats the evil that would try to frighten us into accepting disaster. Evil may attempt to penetrate our consciousness slowly or instantly but, when there is no fear, there can be no incapacitating result, for "perfect love casteth out fear" (I John 4:18).

(Mrs.) BETTY SPIERS HEINIG
Bolingbrook, Illinois



Last year my husband and I shared the wonder of having our first child. Before the baby came I studied many passages in the Bible and in *Science and Health* by Mrs. Eddy about man's identity. I learned that we are each complete individuals dwelling in Mind. Mrs. Eddy states in *Science and Health* (p. 70), "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal." The baby's true selfhood wasn't dependent on me and couldn't interfere with my expression of activity and health. This helped free me from morning sickness and worry about my diet. I gained only a minimal amount of weight during the pregnancy and was able to carry on my normal activities. I prayed daily to see the baby as a spiritual idea, complete, active, healthy, mature, eternal, having no beginning and no ending. This statement from *Science and Health* was helpful (p. 63): "In Science man is the offspring of Spirit." And further in the same paragraph, "His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence."

I saw clearly that my husband and I were perceiving through spiritual sense another of God's ideas and that this idea dwells forever with God, Father-Mother. This healed any false sense of man as creator and released us from a burden of personal responsibility. God was caring for His child as He always had.

Five days before our daughter was born, I talked to the practi-

tioner, saying that I felt anxious for the whole thing to be over. He reminded me that it wasn't the delivery of a new baby but a false sense of materiality that was troubling me. I realized that I was seeing myself as a mortal who was nine months pregnant. I suddenly saw I was not a mortal at all; my identity was completely immortal. I felt physically and mentally lighter, and I was ready for the delivery from that time on.

We are enjoying our new daughter every day and are loving watching her growth. I am grateful to the dedicated practitioners who are always available to help. I'm grateful to be a member of The Mother Church and a Christian Science Society and especially for the growing number of opportunities I have to share Christian Science.

(Mrs.) KATHRYN LYNN FISH
Sandborn, Indiana

I would like to verify my wife's testimony. I too prayed continuously with the truth that God is the creator, that God is the Father-Mother of this spiritual idea.

The delivery was so easy for Kathy—it was as we expected it to be. The Bible Lesson in the *Christian Science Quarterly* the week our baby was born was on the subject "God the Only Cause and Creator." I had no fear whatsoever as I read to Kathy during the delivery. A passage from *Science and Health* that I read over continuously during the delivery includes these words (p. 463): "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe."

The doctor and nurse both stated it was one of the easiest births they had ever seen. The doctor said he could use the type of reading I did in the delivery room all the time. What a wonderful way this was to share Christian Science!

During the summer of 1976 I had been visiting another city, and when I returned home, I began to have symptoms of a disease that had been widely publicized as afflicting a group of people in that city. I had been rather lazy and hadn't really prayed to heal the situation. While at work a co-worker came by and exclaimed he was glad to see me well because he knew I had been

there. He said if I had certain symptoms I should be concerned. Fear overwhelmed me. I couldn't think constructively. My condition became worse immediately. The fear of the disease had intensified the symptoms. As soon as I was home I called a Christian Science practitioner and explained the situation. The practitioner's words were filled with spiritual conviction. He wakened me from accepting the lie. That was what I needed. The mesmerism and fear of the disease were destroyed. It was only a belief. Mrs. Eddy states (*Science and Health*, p. 491): "Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears." The next morning I was able to get out of bed without any pain and return to work.

I am so grateful for Christian Science. As a mechanical engineer I apply Christian Science daily in my work, knowing divine Mind governs me in every move I make. I am deeply grateful for God's omnipresence and His infinite love, which surround and govern us. I am grateful to have been a member of a Christian Science college organization and am especially grateful for Christian Science practitioners, who are always available to help in every need. I am grateful for the wonderful provision of class instruction and Mother Church membership.

T. MICHAEL FISH



Seven years ago I went into the general contracting business. I knew that in order for this new business to be a success it was imperative that it have a firm foundation of ethics and operate upon precepts of Principle.

Things worked out well until a time came when I had finished a job and began to look for another to bid. I searched for weeks before I was invited to bid on a service station to be built locally. I picked up the plans and specifications and began to prepare my bid when I was contacted by the owners. They informed me that the successful bidder would have an opportunity to contract to build a second service station at another nearby location. This, to

me, was very good news—a two-for-one proposition. I continued to compile my bid with a renewed determination and hope. In the meantime I called a Christian Science practitioner to tell him of the good news, and to ask him for prayerful support. I wanted everyone involved to be blessed—whether I was awarded the contract or not. Finally I submitted my bid, and was later notified that I was not the successful bidder. This was quite disturbing to me. Momentarily, I forgot my prayerful approach. I thought that I just had to have a job, this job; I was unemployed!

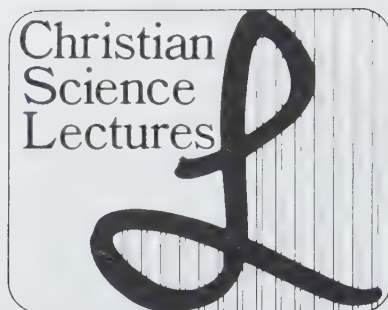
I began to search the books, the Bible, and *Science and Health* by Mrs. Eddy, and other authorized Christian Science literature. I read an article in the *Sentinel* that brought out the thought that man is always employed, because God is forever employing or using His offspring to express His own intelligent activity and plan. The Apostle Paul set forth this fact and its effect on mankind when he wrote (Phil. 2:13), “It is God which worketh in you both to will and to do of his good pleasure.” I continued to ponder this and to acknowledge that right employment is constant spiritual identification with true selfhood as the image of God. It evidences God’s love in action, His truth in operation, as exemplified in the works of the Way-shower, Christ Jesus. Acknowledgment of these spiritual facts is no ivory tower abstraction, but has healing power. In *Science and Health* Mrs. Eddy writes (p. 261), “Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.” I saw that as the true concept of employment becomes firmly established in one’s understanding, rewarding employment appears in his experience.

Within a matter of days I was contacted by a midwestern oil company and was engaged by contract to build four service stations for them.

Later I learned that the two-for-one proposition never materialized, and this occurred over four years ago.

I am deeply grateful for membership in a branch Church of Christ, Scientist, and in The Mother Church, and for class instruction.

ANDREW C. JOHNSON
Newark, Delaware



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

CHANNEL ISLANDS

JERSEY—St. Helier (First, Jersey): Church House Hall, Church St., 8 p.m., Tues., May 2. "Ageless Youth" (Driver)

ENGLAND

GREATER MANCHESTER—Bowdon (First, Altrincham): Bowdon Assembly Rooms, The Firs, 8 p.m., Tues., May 2. "The Spiritual Viewpoint" (Correll)

LONDON—Kensington (Second, London): Church, 104 Palace Gardens Ter., 7:30 p.m., Thurs., May 4. ‡ "Get Your Life in Balance" (Driver)

NORTH HUMBERSIDE—Bridlington: The 3 B's, Promenade, 3 p.m., Sun., Apr. 30. "The Spiritual Viewpoint" (Correll)

SUFFOLK—Ipswich: Church, 21 Silent St., 7:30 p.m., Fri., May 5. "Ageless Youth" (Driver)

WARWICKSHIRE—Leamington Spa: Newbold Hall, Royal Spa Centre, Newbold Ter., 3 p.m., Sat., May 6. ‡ "The Spiritual Viewpoint" (Correll)

WEST MIDLANDS—Birmingham (First): Church, 121 Sandon Rd., Edgbaston, 7:30 p.m., Fri., May 5. ‡ "There's Only One Real Ego" (Correll)

WALES

CLWYD—Rhyl: The Little Theatre, Vale Rd., 7:30 p.m., Thurs., May 4. "There's Only One Real Ego" (Correll)

FEDERAL REPUBLIC OF GERMANY

Heidelberg: Kammermusiksaal der Stadthalle, 24 Neckarstr., 5 p.m., Sun., Apr. 30. ‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Villingen/Schwarzwald: Theater am Ring, Kleiner Saal, Romäusring, 4 p.m., Sat., May 6. ‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

FRANCE

Cannes: Hotel Martinez, 73 La Croisette, 3 p.m., Sun., Apr. 30. In French. "Life Without Lack" (Mondino)

Engnien-les-Bains: Salle des Fêtes, 30 rue de la Libération (front of Casino), 8 p.m., Tues., May 2. ‡ In French. "Life Without Doubt" (Mondino)

SWITZERLAND

Berne: Kursaal Berne, 71-71 Schänzlistr., 8 p.m., Tues., May 2. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Lausanne: Church, 9 Ave. Ste. Luce, 2:30 p.m., Sun., Apr. 30. ‡ In English. French translation 4 p.m. "Go Forth in Safety" (Driver)

Solothurn: Aula des Berufsschulhauses, 10 Hauptbahnhofstr., 3 p.m., Thurs., May 4. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

NEW ZEALAND

Napier: Jubilee Hall, Nelson Park School, Jull St. and Kennedy Rd., 3 p.m., Sat., May 13. "Are You Looking in the Right Direction?" (Rivas)

UNITED STATES

(Week of April 16 to 22,
and some earlier dates)

ARIZONA—Sedona: Flicker Shack Theatre, W. Hwy. 89A, 1:30 p.m., Sat., Apr. 22.‡ "The Complete Man and Woman" (Heafer)

ARKANSAS—Sherwood (First, North Little Rock-Sherwood): Church, 802 S. Claremont, 7:30 p.m., Mon., Apr. 17.‡ "Become What You Are!" (Rogers)

Texarkana: Church, 2724 County Ave., 8 p.m., Tues., Apr. 18.‡ "Scientific Prayer" (Rogers)

CALIFORNIA—Bakersfield (Second): Education Center, 1300 Baker St., 8 p.m., Mon., Apr. 17.‡ "How to Love and Be Loved" (Alton)

Belvedere: Church, 501 San Rafael Ave., 8 p.m., Mon., Apr. 17.‡ "Finding Reality Through Prayer" (Heard)

Carmel: Sunset Center, Ninth and San Carlos, 12 m., Thurs., Apr. 20.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Chico: Community Center, 545 Vallombrosa Ave., 12 m., Sat., Apr. 22.‡ "We Thy People" (Heard)

Concord: Church, 1630 Grant St., 3 p.m., Sun., Apr. 16.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Danville: Veteran's Hall, 120 Hartz Ave., 8 p.m., Fri., Apr. 21.‡ "The Healing Method of Christian Science" (Spencer)

Eureka: Church, 11th and Eighth Sts., 8 p.m., Mon., Apr. 17.‡ "See It Like It Is" (Houston)

Goleta: Dos Pueblos High School, 7266 Alameda Ave., 11 a.m., Sat., Apr. 22.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Hawthorne: Church, 12717 York Ave., 8 p.m., Tues., Apr. 18.‡ "Where in the World Is God?" (McClain)

Healdsburg: Church, 424 East St., 8 p.m., Thurs., Apr. 20.‡ "Liberation Through Christ" (Anwandter)

Livermore: Church, Third and N Sts., 11 a.m., Sat., Apr. 22.‡ "Responding to the Word of God" (Anwandter)

Lodi: See local notice for place. 8 p.m., Tues., Apr. 18.‡ "How to Love and Be Loved" (Alton)

Los Angeles (Thirteenth): Church, 1750 N. Edgemont St., 8 p.m., Thurs., Apr. 20.‡ "Use Your Spiritual Power" (Henderson)

Manteca: Masonic Temple, 212 N. Powers, 8 p.m., Thurs., Apr. 20.‡ "Finding Reality Through Prayer" (Heard)

Mariposa: Fairgrounds, Bldg. A, Hwy. 49, 3 p.m., Sun., Apr. 16.‡ "What It Takes to Heal" (Spencer)

Martinez: First Congregational Church, Court and Susana Sts., 8 p.m., Tues., Apr. 18.‡ "Liberation Through Christ" (Anwandter)

Montrose (Third, Glendale): Church, 2406 Honolulu Ave., 8 p.m., Tues., Apr. 18.‡ "Justice Under God's Care" (Henderson)

Oakdale: Church, 255 N. Second Ave. and D St., 8 p.m., Mon., Apr. 17.‡ "Evil: Its Nature and Demise" (Spencer)

Oakland (Tenth): Church, 1880 Mountain Blvd., 7:30 p.m., Fri., Apr. 21.‡ "See It Like It Is" (Houston)

Pacific Grove: Church, Central and Fountain Aves., 12 m., Mon., Apr. 17.‡ "What It Takes to Heal" (Spencer)

Palm Desert: Palms to Pines Plaza, 72-745 Hwy. 111, 12 m., Fri., Apr. 21.‡ "Why Spiritual Healing?" (McClain)

Palo Alto (First): Church, 661 Bryant St., 8 p.m., Tues., Apr. 18.‡ "Evil: Its Nature and Demise" (Spencer)

Paso Robles: Church, 17th and Chestnut Sts., 3 p.m., Sun., Apr. 16.‡ "Use Your Spiritual Power" (Henderson)

Petaluma: Church, 522 B Street, 8 p.m., Thurs., Apr. 20.‡ "Dare to Care" (Houston)

Placerville: Empire Theatre, 432 Main St., 11 a.m., Sat., Apr. 22.‡ "See It Like It Is" (Houston)

Rosemead: Church, 3027 N. Del Mar Ave., 8 p.m., Mon., Apr. 17.‡ "Where in the World Is God?" (McClain)

Roseville: First Presbyterian Church, 515 Sunrise Ave., 8 p.m., Fri., Mar. 31.‡ "Use Your Spiritual Power" (Henderson)

Sacramento (First, Carmichael): Scottish Rite Temple, 6151 H Street, 8 p.m., Fri., Apr. 21.‡ "Mind and Man" (Heard)

CALIFORNIA (continued)

San Bruno: Church, 461 Linden Ave., 8 p.m., Fri., Apr. 21.‡ "Responding to the Word of God" (Anwandter)

San Francisco (Second): Mission Masonic Temple, 2668 Mission St., 8 p.m., Mon., Apr. 17.‡ In Spanish. "Responding to the Word of God" (Anwandter)

San Francisco (Third): Church, 1250 Haight St., 3 p.m., Sun., Apr. 16. "Is Anybody at Home?" (Houston)

San Jose (Second): Gunderson High School, The Forum, 622 Gaundabert Ln., 8 p.m., Tues., Apr. 18.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Santa Barbara: Church, 120 E. Valerio St., 8 p.m., Mon., Apr. 17.‡ "Justice Under God's Care" (Henderson)

Santa Cruz: Church, 612 Ocean St., 3 p.m., Sun., Apr. 16.‡ "Why Spiritual Healing?" (McClain)

Sebastopol: Masonic Temple, 2 p.m., Sat., Apr. 22.‡ "The Healing Method of Christian Science" (Spencer)

Solvang: Theaterfest, 420 Second St., 3 p.m., Sat., Apr. 22.‡ "Use Your Spiritual Power" (Henderson)

Sonora: Aronos Club, Elkins and Stewart, 8 p.m., Tues., Apr. 18.‡ "We Thy People" (Heard)

Stockton (First): Tillie Lewis Theatre, San Joaquin Delta College Campus, 3 p.m., Sun., Apr. 16.‡ "Mind and Man" (Heard)

Vacaville: Community Center, 1100 Alamo Dr., 2 p.m., Sat., Apr. 22.‡ "What's Your Greatest Need?" (Alton)

Visalia: Church, 2150 W. Main St., 3 p.m., Sun., Apr. 16.‡ "God Is Your Provider" (Alton)

Willows: Church, 228 W. Laurel St., 2 p.m., Sun., Apr. 16. "Liberation Through Christ" (Anwandter)

Yucaipa: Church, 12504 Fourth St., 3 p.m., Sat., Apr. 22.‡ "Where in the World Is God?" (McClain)

CONNECTICUT—Danbury: Church, 145 Deer Hill Ave., 8:15 p.m., Thurs., Apr. 20.‡ "The Law of Christian Science Healing" (Thorneloe)

New London: First Church of Christ, Congregational, Parish House, 79 Union St., 8 p.m., Tues., Apr. 18.‡ "A New View of Prophecy" (Thorneloe)

Norwalk: See local notice for place. 8:30 p.m., Mon., Apr. 17.‡ "Claim Your Real Inheritance" (Tuttle)

Stamford: Church, 655 Stillwater Rd. and Bridge St., 8:30 p.m., Fri., Apr. 21.‡ "A New View of Prophecy" (Thorneloe)

FLORIDA—Lakeland: Church, 220 W. Beacon Rd., 3 p.m., Sun., Apr. 16.‡ "The Search for Life" (McGrew)

Venice: Community Center, 326 S. Nokomis Ave., 8 p.m., Mon., Apr. 17.‡ "Your Unlimited Opportunities" (McGrew)

GEORGIA—Macon: Church, Georgia Ave. and N. Arlington Pl., 8 p.m., Thurs., Apr. 13.‡ "Good Without Evil" (White)

ILLINOIS—Chicago (Third): Church, 3434 N. Central Ave., 3 p.m., Sun., Apr. 16.‡ "Diana or Christ?" (Aghamalian)

Freeport: Church, 429 W. Stephenson St., 8 p.m., Thurs., Apr. 20.‡ "Diana or Christ?" (Aghamalian)

Glenview: Church, 1333 Glenview Rd., 8 p.m., Mon., Apr. 17.‡ "Diana or Christ?" (Aghamalian)

Granite City: Church, 2560 Delmar Ave., 3:30 p.m., Sun., Apr. 16.‡ "No, You're Not Trapped!" (Leever)

Hinsdale: Church, First and Oak Sts., 8 p.m., Thurs., Apr. 20.‡ "Quit Conspiring Against Yourself" (Leever)

Homewood: See local publicity for place. 8 p.m., Fri., Apr. 21.‡ "No, You're Not Trapped!" (Leever)

Moline: Blackhawk College, 6600 34th Ave., 11 a.m., Sat., Apr. 22.‡ "The Language of Soul" (Clarke)

Peoria (Second): Peoria Public Library, Main Library, 107 N.E. Monroe, 8 p.m., Tues., Apr. 18.‡ "No, You're Not Trapped!" (Leever)

Peru: Peru Community Bldg., 706 Putnam St., 8 p.m., Fri., Apr. 21.‡ "The Language of Soul" (Clarke)

Riverside: Church, 135 Longcommon Rd. and Addison Sts., 3 p.m., Sun., Apr. 16.‡ "The Complete Man and Woman" (Heafer)

INDIANA—Auburn: Church, 705 S. Jackson St., 8 p.m., Fri., Apr. 21.‡ "Eternity Now" (Angus)

Griffith: Franklin Elementary School, 201 N. Griffith Blvd., 8 p.m., Fri., Apr. 7.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

IOWA—Davenport: Holiday Inn, 5202 Brady St., 7:30 p.m., Tues., Apr. 18.‡ "Diana or Christ?" (Aghamalian)

MAINE—Bangor: First United Methodist Church, 703 Essex St., 3 p.m., Sat., Apr. 22.‡ "The Spiritual Basis of Health" (Ferris)

MARYLAND—Annapolis: First Presbyterian Church, 144 Conduit St., 8 p.m., Sun., Apr. 2. "The Spiritual Basis of Health" (Ferris)

Baltimore (First): Scottish Rite Temple, Charles and 39th St., 11 a.m., Sat., Apr. 22.‡ "Let My People Go" (White)

MASSACHUSETTS—Belmont: Church, 199 Common St., 3:30 p.m., Sun., Apr. 16.‡ "You're Someone Worth Knowing" (Pickett)

Braintree: Church, 250 Washington St., 8 p.m., Mon., Apr. 17.‡ "Your Right to Be Right" (Pickett)

Clinton: Church, 210 Water St., 8 p.m., Thurs., Apr. 20.‡ "Claim Your Real Inheritance" (Tuttle)

Falmouth: St. Barnabas Hall, St. Barnabas Memorial Church, 8 p.m., Sat., Apr. 15. "A New View of Prophecy" (Thorneloe)

Great Barrington: Church, 454 Main St., 8 p.m., Tues., Apr. 18.‡ "Reality: Matter or Mind?" (Ferris)

Northampton: Church, Center and Masonic Sts., 8 p.m., Thurs., Apr. 20.‡ "The Spiritual Basis of Health" (Ferris)

Norwood: Church, Washington and Walpole Sts., 8 p.m., Thurs., Apr. 20.‡ "Individualizing God's Power" (Pickett)

Reading: See local notice for place and hour. Sat., Apr. 22.‡ "Claim Your Real Inheritance" (Tuttle)

Rockland: Church, Franklin Ave., 8 p.m., Fri., Apr. 21.‡ "Claim Your Real Inheritance" (Tuttle)

MICHIGAN—Ann Arbor: Church, 1833 Washtenaw Ave., 8 p.m., Fri., Apr. 21.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Battle Creek: Church, 226 Capital Ave., N.E., 4 p.m., Sun., Apr. 16.‡ "The Language of Soul" (Clarke)

Dearborn: Stout Junior High, 18500 Oakwood, 3 p.m., Sun., Apr. 16.‡ "Eternity Now" (Angus)

Detroit (Sixth): Church, 14710 Kercheval Ave., 11 a.m., Sat., Apr. 22.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

Mount Clemens: Church, 127 North Ave., 8 p.m., Thurs., Apr. 20. "Honesty—The Power of Its Deeper Dimension" (Rennie)

St. Clair Shores: Church, 26333 Jefferson Ave., 6 p.m., Tues., Apr. 18.‡ "Eternity Now" (Angus)

South Haven: Church, Phoenix and Pearl Sts., 8 p.m., Mon., Apr. 17.‡ "The Language of Soul" (Clarke)

Ypsilanti: Church, 123 N. Adams St. and Washtenaw, 8 p.m., Mon., Apr. 17.‡ "Eternity Now" (Angus)

MISSISSIPPI—Greenville: Church, 126 Robertshaw, 8 p.m., Thurs., Apr. 20. "Scientific Prayer" (Rogers)

MISSOURI—Overland: Church, 8810 Midland Ave., 8 p.m., Mon., Apr. 17.‡ "The Promise of Abundant Life" (Wyndham)

Poplar Bluff: Church, 1504 N. 14th and Davis Sts., 3 p.m., Sun., Apr. 16.‡ "The Family of Man" (Rogers)

Rolla: Church, 612 State St., 2 p.m., Sun., Apr. 2.‡ "No, You're Not Trapped!" (Leever)

MONTANA—Great Falls: Church, First Ave., N. and 13th St., 8 p.m., Sat., Apr. 8.‡ "See It Like It Is" (Houston)

NEVADA—Fallon: Church, Court and Park Sts., 8 p.m., Thurs., Apr. 20. "What's Your Greatest Need?" (Alton)

NEW YORK—Brooklyn (Third): Church, 261 E. 21st St., 3 p.m., Sat., Apr. 15.‡ "Reality: Matter or Mind?" (Ferris)

Elmira: Church, 500 W. Church St., 8 p.m., Tues., Apr. 18.‡ "A New Beginning" (Jenks)

NEW YORK (continued)

Ithaca: Ramada Inn, 222 S. Cayuga St., 8 p.m., Thurs., Apr. 20. "Something to Depend On" (Jenks)

Jackson Heights: Church, 86-01 35th Ave., L.I., 3:30 p.m., Sat., Apr. 22.† "The Law of Christian Science Healing" (Thorneloe)

Kenmore: Church, 27 Myron Ave., 11 a.m., Sat., Apr. 22.† "Something to Depend On" (Jenks)

Lynbrook: Church, Carpenter Ave. and Union Pl., 8:30 p.m., Tues., Apr. 18. "Claim Your Real Inheritance" (Tuttle)

New Hartford (First, Utica): Ramada Inn, Camelot Rm., 1710 Burrstone Rd., 8 p.m., Fri., Apr. 21.† "A New Beginning" (Jenks)

Nyack: Church, 101 S. Broadway, 3:30 p.m., Sun., Apr. 16.† "The Spiritual Basis of Health" (Ferris)

Tonawanda: Church, 445 Delaware St., 1 p.m., Sat., Apr. 22.† "You're Someone Worth Knowing" (Pickett)

NORTH CAROLINA—Kinston: Church, 1701 Windsor Rd., 3 p.m., Sat., Apr. 22.† "The Search for Life" (McGrew)

OREGON—Klamath Falls: Winema Hotel, 1111 Main, 8 p.m., Tues., Apr. 18.† "Keeping Pace with God" (Plimmer)

Lebanon: United Methodist Church, 1890 Second St., 8 p.m., Thurs., Apr. 20.† "Christian Science: The Christian's Best Friend" (Plimmer)

Portland (Sixth): Portland State University, Smith Memorial Ctr., 1825 S.W. Broadway, 8 p.m., Fri., Apr. 21. "Keeping Pace with God" (Plimmer)

Portland (Eighth): Church, 3505 N.E. Multnomah St., 2 p.m., Sat., Apr. 22.† "The Healing of Moral Weakness" (Plimmer)

PENNSYLVANIA—Doylestown: St. Paul's Lutheran Church Parish Hall, N. Main and Spruce Sts., 8 p.m., Mon., Apr. 17.† "Reality: Matter or Mind?" (Ferris)

Lansdowne: Twentieth Century Club, 84 S. Lansdowne Ave., 3:15 p.m., Sun., Apr. 16. "A New Beginning" (Jenks)

Wayne (First, Berwyn): Central Baptist Church, 8 p.m., Mon., Apr. 17.† "Something to Depend On" (Jenks)

RHODE ISLAND—Providence (First): Church, Prospect and Meeting Sts., 3 p.m., Sun., Apr. 16.† "A New View of Prophecy" (Thorneloe)

SOUTH CAROLINA—Beaufort: Bank of Beaufort, 1011 Bay St., 8 p.m., Thurs., Apr. 20.† "The Search for Life" (McGrew)

Charleston: Dock Street Theatre, 135 Church St., 3 p.m., Sun., Apr. 16.† "Good Without Evil" (White)

VIRGINIA—Lynchburg: Church, 2901 Rivermont Ave., 8 p.m., Tues., Apr. 18.† "Let My People Go" (White)

Reston: United Christian Parish, Hunters Woods, 2222 Colts Neck Rd., 8 p.m., Fri., Apr. 21.† "Let My People Go" (White)

WISCONSIN—Janesville: Church, 323 W. Court St., 8 p.m., Fri., Apr. 21.† "Diana or Christ?" (Aghamalian)

Madison (Second): Howard Johnson's Motor Lodge, 525 W. Johnson St. (downtown), 8 p.m., Mon., Apr. 17.† "Honesty—The Power of Its Deeper Dimension" (Rennie)

Milwaukee (Second): See local notice for place. 3 p.m., Sat., Apr. 22.† "Quit Conspiring Against Yourself" (Leever)

Oshkosh: Church, 443 Algoma Blvd., 8 p.m., Tues., Apr. 18. "Honesty—The Power of Its Deeper Dimension" (Rennie)

Racine: Church, 402 Ninth and College, 8 p.m., Tues., Apr. 18.† "The Language of Soul" (Clarke)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

"A wise man will hear, and will increase learning"

Proverbs 1:5

Wise men – and women – never outgrow the need or desire to keep on learning. But so much depends on where they turn for instruction and honest information.

You can turn now to a dependable source of information – The Christian Science Monitor. Read it regularly for a deeper understanding of the world, of mankind, of its progress and problems. Then you can respond, wisely.



THE CHRISTIAN SCIENCE MONITOR

Box 125, Astor Station, Boston, MA, U.S.A. 02123

OR

London Bureau, 4 Grosvenor Place
London, England SW1X 7JH

Please start my subscription to the Monitor

Daily edition in U.S. dollars:*

3 months \$12.50 ☐ 6 months \$25 ☐ 9 months \$37.50 ☐ 1 year \$45 (a \$5 yearly saving)
Outside U.S.A., please use current local exchange rate.

Weekly International edition (not available in North America)

Prices include delivery by regular mail from London. Special airmail rates on request.

	U.S. Dollars	British Pounds	W. German Marks	Dutch Guilders	Swiss Francs
6 mos.	12.50	7.13	27.50	31.25	26.25
1 year	25.00	14.25	55.00	62.50	52.50

Check/money order in one of above currencies.

International Money Order to follow ☐ Bank draft enclosed (U.S. Dollars)

Name (please print)

Address

Apt./Flat

State/Country

ZIP/Post Code

Page

Announcing the new Century Edition of the Church Manual



This beautiful edition of the *Church Manual* by Mary Baker Eddy has the same wide margins and the same modern format as the Century Edition of *Science and Health*. Its open, classic typeface makes this book convenient to read.

The size of the volume speaks of convenience. It's only 4½" x 6½" and easily slips into pocket or purse for portability. It can always be at hand for meetings, for easy reference, and for study. The fine quality of the binding further adds to the usefulness of this compact little volume.

Of course this new Century Edition of the *Church Manual* makes an ideal companion to the Century Editions of *Science and Health* and the Bible. But it also serves as an important learning tool by itself. This newly designed edition creates an open invitation to study and use these By-Laws for daily growth.

The book is now available in Reading Rooms near you. It comes in a rich, deep brown leather binding at \$18.00; or in a fresh-looking leaf green linen-weave cloth binding at \$6.00. Or you can order your copy today by writing directly to:

Miss Frances C. Carlson, Publisher's Agent

One Norway Street, Boston, Massachusetts, U.S.A. 02115